

Vol. IV

Wichita, Kansas, January 1930

Number 9

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

RELIGION WITHOUT GOD

An Address Delivered Recently In The Chicago Gospel Tabernacle

By, Gerald B. Winrod

Religious Jazz

My subject for this evening has been announced as "Religion Without God." These words caught my eye as I glanced at the cover of a recent number of a certain secular magazine. My curiosity was aroused and I invested forty cents in the publication. The article was very illuminating. It was written by one of the leading modernist preachers of America. The article dealt with a new thing called "Humanism," which has become popular during recent months.

This is a great age for slogans and catch phrases. Everyone is familiar with such American classics as the terms "Whoopee," "Jazz" and "Taboo." Unfortunately, jazz has not been confined to the social realm, but has invaded the field of religion. Humanism is religious jazz. When men want to make "Whoopee" out of religion, they call it "Humanism."

A new "denomination" called Humanism was launched recently, with headquarters in New York City. Thus the humanist is trying to dignify his infidelity by operating it as a religion.

The new denomination was launched by a man who was once a Baptist preacher. Later he became identified with the Unitarians and finally became a Universalist. Neither the Unitarians or Universalists were liberal enough for him, so he started something of his own. He says: "Humanism unanimously agrees in rejecting the supernatural. This is the great dividing line between them and all other religions of today."

Humanism Not New

Humanism is not new. It is the same lie that brought about the collapse of Eden. The purpose of Humanism is to rule the transcendent God out of our thinking, and to destroy faith in everything supernatural. This was the method of the serpent when he tempted Eve. He said: "You don't need a God. The God idea is out-worn. What you must have is a new conception of God. The latest scholarship demands a new God idea! Be your own God. Yield to tempta-

tion and ye shall be as gods." Did you ever hear anybody talk that way in the Twentieth Century?

So the question arises—Can there be religion without God? The human race has experimented along these lines since the day the serpent tempted Eve. Humanism says with much gusto that one can be religious without God. It complains that we have outgrown the God described in the Bible.

Modern scholarship tells us that man made God in His own image and that man evolved on the scenes before the God idea evolved. Our animal ancestors became frightened when they saw nature ravaged by cyclone, earth-quake and storm. Evolving man became superstitious, as he saw havoc wrought in nature, and fear, mingled with superstition, gave rise to the idea of a Supreme Being. Thus, the idea of God came through man's perverted imagination.

and the time has come for rational beings to break the fetters of superstition, realize their own self-importance and be their own God. "Ye shall be as gods." This, I say, was the lie of Eden.

Not a few scholars say that the time has come for modern scholarship to evolve a new God. This was the position that a university professor took while addressing a recent session of the American Association for the Advancement of Science, when he said that the day had come for science to produce a new God by laboratory experimentation. You would think to hear these men talk that you could make gods like you can make Buddhas for incense burners.

The Serpent

Before the fall of man, Satan was a beautiful and alluring creature. It is said that he was the most subtle beast of the field. He possessed sparkling beauty. He understood and could speak the language of Eden. He belonged to the animals, but occupied a position between the highest animals and the human kingdom. He was not a hideous, repulsive venomous creature before the fall, but on the contrary, he possessed great charm and beauty.

He watched until such a time as Eve was alone and away from Adam. It was then that he enticed her through the Garden towards the tree, which was in the midst of Eden. As we read the story of the fall of Eden.

(Turn to page 4.)

Dear Defender Family!

In this the beginning of the New Year, we are happy to extend a cordial welcome to the few thousand new members that have come into our Family during the past year. We also rejoice in the way the old members have stood by. We wish every member a happy and prosperous New Year!

Jan. 1-1930

Gerald B. Winrod-Jude 3



THE DEFENDER

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"I GET MORE out of one page of The Defender than I get out of any other whole magazine coming to my study. God bless the work of The Defender and all men who have anything to do with it." . . . This is a quotation from a letter written by Rev. Henry E. Jones of Milford, N. J.

BILLY SUNDAY SAYS: "Personal liberty is not personal license. Our forefathers did not die on the snow-covered hills of New England, sir, and dye the soil of the colonies red with their blood in order to establish personal license — they did die to establish liberty, regulated by law."

RADIO STATION W. J. B. T. of the Chicago Gospel Tabernacle has been increased from a 10,000 Watt Station to a 25,000 Watt Station. This makes it one of the largest on the air.

IDAHO'S MOST RUGGED MOUNTAIN was recently named after Idaho's rugged statesman, W. E. Borah. The mountain's name is Mt. Borah. The Senator felt, "highly complimented."

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM requested President Hoover not to issue a Thanksgiving Proclamation last year. It reminded him that Thomas Jefferson refused to make religious proclamations and informed him that "millions of unorganized atheists" did not want him to do so.

IN 1905 PRESIDENT ROOSEVELT said: "I get exasperated with the Kaiser for his sudden vagaries. . . . Like his speech about the yellow peril . . . A speech worthy of any fool congressman; and I cannot, of course, follow or take too seriously a man whose policy is one of such violent and often irrational zig-zags."

PRESIDENT JOHN C. DAWSON of Howard College, a Baptist Institution, located in Birmingham, Alabama, has just accepted the resignation of his Professor of Biology "because of adverse remarks regarding the Bible." Students quoted the Professor as saying: "We should not give a too literal translation to the Bible."

WHENCE CAME THE WORD "WHOO-PEE?" Walter Winchell, an enterprising young reporter, working on a New York tabloid, has been credited with creating this catch phrase, but some wag reminds us now that Kipling's poem "Loot" says: "Whoo-pee,, tear 'im, Puppy! Loot! Loot! Luxul! Loot! Loot! Loot!" Perhaps after all there is nothing new under the sun.

THE MAN WHO ACCOMPANIED Senator Smith Wildman Brookhart on his tour through Europe a few years ago, quotes the Senator as saying: "These people are bound straight for perdition; the drinking is even worse than I expected" when he encountered a pleasure-loving throng on the streets of Paris. When it was suggested that they take in a dance, the Senator answered: "I don't drink, dance, smoke, play cards, blaspheme or tell shady stories." Give us more such men in Washington.

THE CHICAGO HERALD AND EXAMINER quotes a Rev. Dr. A. Wakefield Slaten, a Baptist clergyman, as saying that the noisy "clamour of religious controversy is the death rattle of the ancient faith. The theist is wrong when he thinks the atheist is vicious, and the atheist is wrong when he thinks the theist an ignoramus." If you see Dr. Slaten, ask him to read "Religion Without God" appearing in this Defender.

THE FOLLOWING REPORT of a meeting, held in a Methodist Church in Chicago, is contained in the Daily Press: "The evening was whiled away in social diversion. The ladies served a splendid dinner for the men folks and the choir rendered 'There'll be a hot time in the old town tonight.'" Ho Hum!

DR. HARRY ELMER BARNES of Smith College, a man famous for his modernistic utterances, has taken a leave of absence from the teaching profession to enter journalism. He is associated with the Scripps-Howard Syndicate.

THE FIRST SESSION of the 71st Congress, which began last April and ended in December cost the country \$177,000,000, exclusive of legislator's salaries, which must be paid anyway. Of this amount \$151,500,000 was voted to start the Federal Farm Board; \$4,500,000 was appropriated for the eradication of the Mediterranean fruit fly in Florida; \$360,000 for publishing the Congressional Record.

NOTE

Mr. Winrod will speak in the Trinity Gospel Tabernacle, Page and Marcus Avenues, St. Louis, Missouri, January 12-16. Watch the next Defender for an announcement about the St. Petersburg, Florida, convention.

IMPROVEMENTS

Deep appreciation is felt for the many letters that have been received regarding the advisability of increasing the publication of The Defender to twice a month or even once a week. It is expected that an improvement along these lines will be made in the near future.

PROFESSOR HERBERT G. TOVEY, until recently of the Bible Institute of Los Angeles, is well known and honored as a composer of sacred songs. Attractive and inspiring is his "Gospel Solos and Duets, Number 2." This book contains 201 high grade selections. More than 12,000 copies are already in circulation. Let interested friends write for a fully illustrated booklet, listing the splendid songs and books he has published. Address: Herbert G. Tovey Publishing House, 4940 College View Ave., Los Angeles, California.

U. S. SENATOR HEFLIN OF ALABAMA has been "kicked out" of the Democratic party of his state because he opposed the candidacy of Al Smith for President last fall.

DR. JOHN MARVIN DEAN, founder of the Northern Baptist Theological Seminary of Chicago and founder of the Baptist Theological Seminary of Portland, Oregon, preached recently in the Chicago Gospel Tabernacle.

CLEMENCEAU, the War leader of France, died late last year. "Sister Theoneste! Sister Theoneste!" "What is it, M. Clemenceau?" "My Sister, will you make me a promise?" "Mais, oui." "Then listen. When I am dead they must not place a cross above me. They shall not! . . ." The nun, the same who nursed Georges Clemenceau back to life when he was shot during the peace conference, made a low reply. "Bear witness!" cried the Tiger of France to his doctors, to his son Michael, his daughter Mme. Jacquemaire. "The Sister has promised that no cross will be placed above me when I die. You must help her keep that promise!" Equally egoistic was the funeral which Clemenceau demanded from France. "He asked that there be no state funeral," said Prime Minister Tardieu, "I need not say there will be none." Georges Clemenceau's dearest wish was he should be buried perpendicularly. "I shall stand on my feet even in death," he explained. A few of his well-known utterances are as follows: "My philosophy? It consists in taking humanity as it is." Speaking of Wilson in 1920: "I never knew a man who could talk so much like Jesus Christ and act so much like Lloyd George." Of death he said: "To dread such a state surely indicates a lack of balanced judgment, since we enter it, by no means without satisfaction, at the end of every day. When we have completed our daily task, do we not seek to recuperate in sleep? Death is no more and no less than sleep."

Modernism in China

By, Paul Rader

(The following is an extract from a letter written by Paul Rader while in China, to Mr. Winrod. It is written in Mr. Rader's characteristic, versatile manner. It reveals from a new angle the horrors of Modernism.)

Yesterday afternoon I was at Yenching University. Yenching University is like our own big universities at home. It is the Harvard of China, and from it has flowed out to China some of the rankest of modernistic religious teaching. Out of this student body have come some of the leading Bolsheviks in the recent troubles in China.

The school opened the week before last for the new term, with a tremendous program. Professors and College Presidents came from America to be in attendance. They had a wonderful time of procession and program. The campus and the buildings are beautiful beyond my power of description. It seems to me they have reached into the heart of Chinese culture and beauty and selected some of its gems to preserve and gather into one great campus. They have a student body of some 700. I came over on the boat with six members of the faculty of this university and by their invitation I went to speak to the University yesterday.

The attendance, of course, was voluntary, like it would be in our universities of such a character in our own land. I was accorded a most delightful reception. I could not have been received more heartily anywhere. The chapel in which they had the meeting was very beautiful and filled with students. The Dean of Religious Education, Dr. T. C. Chao, introduced me and I preached the gospel and gave an invitation to accept Christ, with a splendid response.

In my days in college, of course, those who believed modernistic teachings concerning Christianity were men who had heard the gospel over and over, and were without excuse in their teaching, but I find in these days, as I have visited colleges, that to a very great percentage, the gospel, as we believe it and present it, is a new message. I felt yesterday that I had failed God in not praying my way into the modern institutions of our time, for I met as hungry hearts and as willing hearts yesterday, both among professors and students, as I have ever met anywhere.

Of course, this is a new day in China and modernism has met with great failure in the recent disturbances. Many of these modernistic professors have come back to China realizing that their teaching has made a great opening for the development of lawlessness and Bolshevism, and they are looking for another message and other methods.

Things in China are really in the hands of the Chinese, and very, very many of the missionaries have been plainly told that they are not wanted and they have been sent home. In some of the places the native Chinese churches have risen up in petition and asked the removal of many leaders. Then, too, since the great movements have been student movements, the diplomats of the government of China and many of its leaders recognize that there has come from the leaders of education a teaching that has somehow wrecked the morals and the philosophies of the Chinese. Surely, then, this is a wonderful hour for real evangelism in China.

It is not an hour for the fundamental type of fighting and for loud outcries against those who have brought a ruinous message. The outcries, and the criticisms,

and the hammers, and God's judgment, have fallen. The foreigners have been cast out and their grip and dictation is no more.

This is an hour for bringing to the Chinese, who are lovers of their country, a message of real salvation from sin through the blood of Jesus Christ, and the message of victory over sin through the power of Jesus Christ, and the message of the fullness of the Holy Spirit by which to do God's work with God's own supernatural power. This is an hour in China when no missionary, who does not know the power of prevailing prayer, the power of a holy life, the power of the Holy Ghost, should leave his homeland. The powers of darkness and the forces of dissolution, the delusions of mixed teaching, are too great for anything but the power from on high.

I have seen the Holy Ghost work in these last few months as I have never seen Him work in my life. Oh, I trust that the Christians in the homeland will continue to increase in their intercession, for I can feel it come like waves as I face these great audiences of heathen darkness. We have sinned against God in not believing the words of Jesus when He said, "When He, the Spirit, is come, He will convict the world of sin." How silly to be discussing all the doctrines of Christianity with students who have never been convinced of sin! It is like trying to cure a man of cancer by giving him a Medical College Course in Surgery.

I have seen the mighty convicting power of the Holy Ghost strike an audience when there was not a single psychological or human reason why that power should be there. I remember one afternoon when it seemed almost impossible for my interpreter to tell the people the things that I was saying; (the missionaries told me afterwards that he bungled over half of what I said), but as we closed I felt the melting power of the Holy Ghost come upon me and without any further words I asked the audience to bow in prayer, when suddenly without asking anybody to pray, one after another broke into heart-rending repentance and thus the whole audience was swept by the same thing, and we saw souls



by the dozen standing before the altars at the close of the service.

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RELIGION WITHOUT GOD

(Continued from page 1.)

man in the book of Genesis, we observe that this beautiful creature laid every detail of the plot in advance, with great care. Every suggestion and urge toward sin and indulgence was provided at exactly the right time, in order to accomplish the object which the serpent had in view. As Eve was being enticed toward the tree, no doubt the thought presented itself as to why God should have stationed it at such a distance. Why the great distance between it and the other trees of which they might partake at their pleasure? Perhaps this led to a foolish curiosity to examine carefully the forbidden object.

She suffered the serpent to allure her to a fatal spot. She entered the Devil's territory when she consented to respond to the Satanic suggestion. Had Eve avoided the vicinity of the tree, she could never have fixed the gaze upon it which ruined her and the human race. Many of her descendants have brought about their own down-fall by lingering on the borders of wrong-doing.

As she stood near the tree the serpent approached and began to talk to her. We see that she was not startled by the occurrence and this directs us to understand that intelligent communication had existed between man and the serpent before. One writer says: "It is an interesting fact that in that remarkable sculptor, Osiris at Phylie, the oldest survival representing the fall of man, Eve is seen offering the fruit to Adam. The tree is between them and the serpent stands in an erect posture."

According to Isaiah 14:29, the serpent had wings before the fall. He could spread his wings and fly. He could fold them under himself and stand erect. He was the pet of the Garden. He was pleasant to look upon. His eyes twinkled with mirth. His very gaze was refreshing. The beautiful scales on his body probably glistened in the sunlight like burnished gold. Playfully, innocently, happily, he mingled with the other animals and the progenitors of the

race. Little did Eve know that a powerful enemy lurked behind the sparkling eyes and humorous countenance of the flying pet of the Garden.

The serpent was the most intelligent and the most companionable of all the animals. In every way it was the most fitted for pleasing her eye and attracting her attention. "Can it be true that God has said that ye shall not eat of any tree in this beautiful Garden?" the serpent asked. Simple as such a question would appear at first sight, it was full of fascinating guile and it was tactfully adapted to the purpose of disturbing the moral being of Eve and thus preparing the way for the temptation that was to follow. The tempter appears innocent and affects to think that she refrains from partaking of the fruit because God has arbitrarily forbidden it. So his skillfully prepared question opens the way for the balance of the conversation that followed. It throws her off her guard by his assumed ignorance. It puts him in the position of wanting to be informed and this probably tends to stir up her vanity. Notice carefully that in the conversation he uses the term "Elohim" instead of the covenant name "Jehovah." When he refers to God, he mentions Him as the Creator in the remote past, and as One Who has perhaps little concern in present problems. He does not use the covenant name Jehovah, because Satan had rejected the blood atonement which had been foreordained before the foundation of the world. The question also implies the possibility that God did not really forbid Adam and Eve to partake of that particular thing. It also hints that possibly God was mistaken if He did. "Can it be true that God has forbidden you?" The question had its desired effect, because instead of Eve rebuking the serpent, Eve answered its question.

She reminded the serpent that God had said: "Ye shall not eat of it, neither shall ye touch it, lest ye die." It will be observed that her answer was an exaggeration, which is indicative of secret discontent, for God had not forbidden that the fruit should be touched. He had only forbidden to eat it.

Exaggerations are frequently an indication of moral weakness.

It will be noticed also that she uses the term, "Lest ye die." This is a weakening of the language which God had used, for He had said: "Thou shalt surely die." So we see that doubt had already blinded her mind and the temptation was having the desired effect. The serpent came back with his deliberate lie and said: "Ye shall not surely die. Ye shall be as gods."

This is the same lie that the Devil is using today. He hypnotizes people into believing that they can sin and get by with it, that they can sin and not pay for it. "Ye shall not surely die. Ye shall be as gods." The idea of "Religion Without God" is not new.

Conspiracy To Dethrone God

It was not so long ago that France said that it would drive the God idea from its borders. It tried to establish a religion without God. It took a woman, put her up on a pedestal and worshipped her as a goddess. Humanists in all ages have admitted that there is an inherent cry in the human soul for God and it has tried to satisfy this yearning by natural and human means. The Humanism of today is simply a reversion to type.

The root idea back of Humanism is to build "a big man and a little God."

There is a world-wide conspiracy at the present time to dethrone God. The bold, vulgar, outspoken infidel of yesterday is being replaced in many instances by the cultured, smooth high-brow in the university. Every student in our higher institutions of learning knows that what I am saying is true.

Different methods to dethrone God are being used in different parts of the world. Russia tried to dethrone God a few years ago. Right now, the government is persecuting all persons who dare to profess belief in the existence of a Supreme Being. A course in atheism is being taught to children in the grade schools of Russia, so they can go home and teach the atheistic ideas of the government to their parents. I read

(Turn to page 9.)

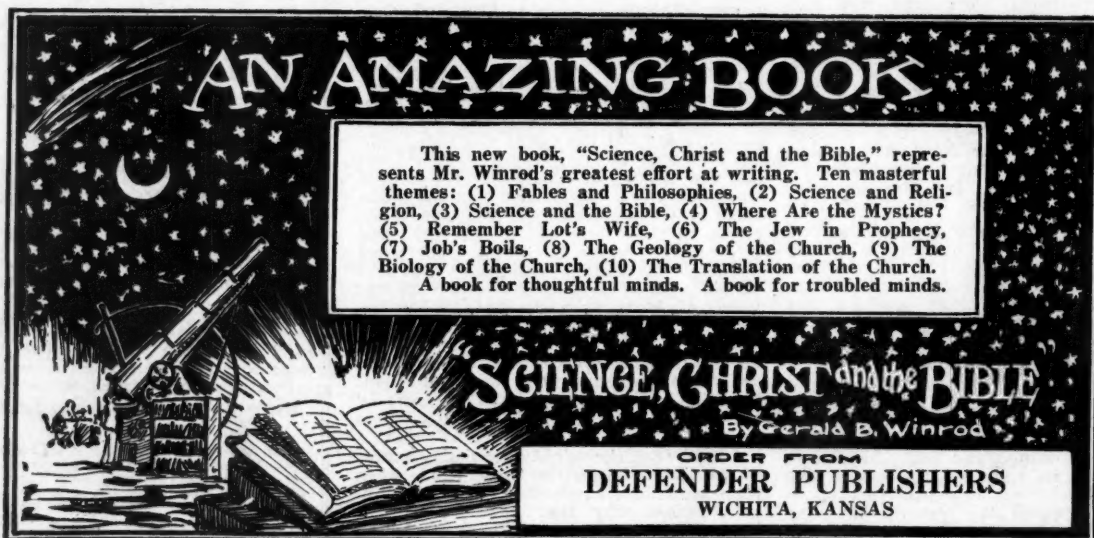
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WORLD EVENTS IN THE LIGHT OF PROPHECY

By Rev. Oswald J. Smith, Toronto, Ontario

Russia Unmasked

According to the Bolsheviks Russia is represented as the Paradise of the world, especially for the workman. Nothing in recent months has been published so illuminating as the following:

"Mr. Tilden Smith is the owner of a coal mine near Dover, England. Conditions in his mine have been none too good, unemployment has made them worse. Several leaders of the community—with leanings toward Communism—condemned Tilden Smith and contrasted working conditions in England unfavorably with those in Russia. Whereupon Mr. Smith called three of the agitators to him, agreed to pay their expenses to Russia provided they would, upon returning, tell what they saw, and that, if what they saw was good they would move, with their families, to the land of the Soviets. The three men went, returned. They gave identical reports, namely, that no British workman would endure, for a day, the conditions under which Russian workmen—and particularly miners—labor. Mr. Smith allowed the men to give their reports before the miners of the community. He then opened a booking office for all those who desired free passage—one way—to Russia. No one applied."

From the above incident it is quite evident that the millennium has not yet come, certainly not in Russia. God's Word makes it very clear that there can be no Golden Age until Christ returns, and any attempt of man is doomed to failure.

Christianity vs. Bolshevism

Recent reports tell us that the Baptists now have 400 chapels of their own in Russia: 800 more leased, and 3,800 places of worship in private quarters. Their membership totals 200,000; their friends and sympathizers millions. The Baptist magazine which formerly had a circulation of 7,000 monthly has now been reduced to 4,000, and the grant which was given by the Soviets for permission to print 25,000 Bibles has been cancelled and the number reduced to 2,500. There is increasing difficulty, so it is reported, in securing buildings for worship.

This year new laws have been made giving evidence of an organized plan to oppose all Christian work. Spheres of activity are limited by these laws to the place or places of residence. Thus, a blow is struck at all missionary propaganda. Furthermore Christians are forbidden to create mutual aid funds, co-operatives, productive societies, and in general, to use the property in their possession for any ends except the satisfaction of religious needs, and to render material support to their members. They are also forbidden to organize special meetings for children, young people, women, and for prayer, and in general to organize meetings, groups, courses, departments, etc. for Bible study, literature, manual training, and education in religion, and to arrange excursions to children's parks, to open libraries and reading-rooms, or organize medical-aid clinics.

The Soviets have now declared that their theatres, concerts, moving pictures, radios, etc. must have as their great objective the speedy transformation of the whole growing generation into an absolutely atheistic one.

Yet in a great anti-religious drive the Soviet Union of various atheistic organizations decries the fact that despite intensive anti-religious propaganda, at least

100,000,000 Soviet citizens remain believers, and are in some way connected with the church. There are still 50,000 active churches in Russia: 500 monasteries and 25,000 free communities, besides 350,000 priests and religious leaders.

Thus the conflict continues in Soviet Russia. Undoubtedly God is working out a program, the importance of which we are not yet in a position to fully comprehend. But has He not foretold all this in the prophetic Word as found in the Second Psalm? The heathen may rage but He can afford to laugh, for well He knows the impotence of man and His own omnipotence.

Bob Shuler's Persecution.

Bob Shuler the fearless Methodist preacher of Los Angeles has been found guilty of contempt of court and fined \$75.00 on two counts. The general feeling of the city of Los Angeles seems to be, first, that the whole thing is nothing more nor less than a huge joke. The penalty could have been ten days imprisonment or a fine of \$1,000. That the judges themselves did not consider his offence serious is indicated, so it is said, by the small fine imposed. Nor was any penalty attached for non-payment.

The opinions of one or two newspapers that stand for him, as well as tens of thousands whose opinions are freely expressed on all sides, is that the whole purpose of the citation was for the getting rid of his radio. The Times is reported to have said that Shuler had at least 100,000 listeners when he advocated the election of Mayor Porter. It is conceded on all sides that Shuler alone was responsible for his election. The three large newspapers of Los Angeles were against him. Porter was an unknown man. Shuler commenced to talk about him over his radio with the result that he was elected by an overwhelming majority.

People want to know what Shuler thinks, and for tens of thousands his verdict is final. Hence, everything possible is being done to get him off the Air. It is stated that some 40,000 telegrams were sent to the Radio Commission urging that his licence should not be revoked.

The first Sunday I was in Los Angeles on my recent western tour I went at night to hear Shuler. I arrived an hour or more before the service commenced but had to go to the gallery to get a seat. In a very few minutes the entire auditorium including

side rooms which had been thrown open, was packed to capacity. I was told that there were between three and four thousand people present. To hear Shuler is to recognize his absolute honesty and tremendous sincerity. He is fighting for righteousness but the fact that he has so many enemies shows that vast numbers still love darkness rather than light, because their deeds are evil.

Bob Shuler and his type may win out temporarily but there will be no abiding righteousness until the King appears. Nevertheless every upright man thanks God for Bob Shuler, and multitudes are rejoicing in the splendid fight he is putting up.

A Dictator for Germany

It is stated that the terrorists and the agitators back of the bomb outrages in Germany now waiting trial on a charge conspiring against the German Republic, are in intimate relationship with the army. A very prominent General has declared that nothing can save Germany but a dictator. Socialist legislation which burdens Germany's industry, he declares, must be abolished, by the restoration of the Monarchy with a dictator in power. It is reported that the army is by no means backing the Republic. What the future holds only God knows. Events move on apace toward the End as indicated by the unsettled conditions in almost every country.

Sunday Abolished

There is no longer any recognized Sunday in Russia. According to the historic decree of August 27th, the working week in Russia must continue through seven days of the week and 360 days each year. This leaves only five days of the year, and these have been proclaimed as revolutionary holidays. There are no religious holidays of any kind. Thus the Bolsheviks are doing their utmost (Turn to page 16.)

Voice of Prophecy

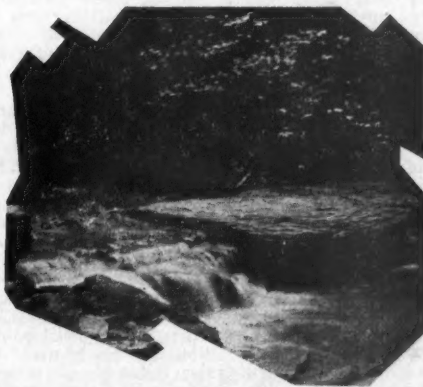
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LORD GOD, I ASK NO MORE

Dr. A. P. Gouthey

I do not ask for a mansion
Nor yet for a place in the sun,
I care but little for the finery
The city may offer one.

Just give me a trail to follow
And the camp-fire's friendly glow,
Out where the rock-ribbed mountains
Are white with eternal snow.

Let me camp in the mighty canyons
Where the white waters rip and roar,
And the moon sets the peaks all agleaming,
Lord God, I would ask no more.

Except that I may live worthy
Of the vision and truth I defend,
Filling my niche in the conflict
And giving my best to the end.

Scholarship And Christianity

By A. Z. Conrad, Ph. D., D. D.
Park Street Church, Boston, Mass.

I. Scholarship Always Desirable

There is no greater evidence that Evangelical Christianity has always approved and applauded scholarship than the fact that the great Colleges of America were all founded by Evangelicals. With the greatest sacrifice, Harvard, Yale, Princeton and other kindred institutions were built for the distinct purpose of educating men who would be able wisely to "divide the Word of truth." The Christian Ministry was the chief objective in founding these Institutions. At this present moment no one in America is more enthusiastic about real scholarship than are those who are holding tenaciously to the Faith. In nothing have Modernists more misrepresented the Evangelical position than in this matter of scholarship. With a great parade of intellectual learning they seek to cast reflections on the Evangelical enthusiasms which are attendant upon the promulgation of the "faith once delivered to the saints". As a matter of fact, Evangelical Christianity is at this moment supported by and represented by a scholarship second to none in the world. It is idle and foolish for these self-styled "intellectuals" to place themselves upon a particular pedestal of eminence which their abilities by no means warrant. In language, where is there a more eminent scholar than Prof. Robert Dick Wilson? In Biblical interpretation, Dr. Campbell Morgan is second to no one. Such men as Prof. Leander Keyser and Prof. J. Gresham Machen would put to shame on a straight test many of those who regard themselves as holding first place in scholarship.

II. The Superiority Complex

Not all intellectuals are scholars. Genuine scholarship is usually humble. One of the great dangers attending intellectual attainment is pride. Modernism is simply steeped in intellectual pride. Its assumed superiority is entirely fictitious. The superiority complex is one of the dangers invariably attendant upon unsanctified learning. Mankind is not naturally humble. What the Bible calls "pride of life" is all too apparent in self-appraisal.

There is a great danger of developing self-sufficiency, self-satisfaction and of substituting mere mental training for what is vastly higher than that, namely spiritual insight. Intellectual pride is one of the perils of our day. It disqualifies those who have it for fair appraisements and correct interpretations of Truth. With an arrogant conceit those who become obsessed with their own learning claim that all the scholarship of the world is in perfect agreement with them. That is why we hear the term continually used, "All scholars" agree with this or agree with that, naming of course the positions held by themselves. Nothing is more palpably false than the statement that the scholarship of to-day is on the side of rationalism or naturalism. From the beginning of Christianity it has had to contend with these arrogant assumptions of men dominated by a superiority complex.

A scholarship that repudiates the fact of revelation is not eminent whatever else it may be. In the face of Christian progress and the grip of the Bible upon the thinking world it is nothing less than ridiculous to place the Christian Scriptures in the category of ordinary books. There must be a reason and a sufficient reason why the Bible occupies the unique position it holds

in the heart of the world. Again, it certainly is no evidence of high scholarship to ignore and deny the extraordinary place held by Jesus Christ in the heart of the world to-day. Every great, progressive movement for two thousand years has had as its chief advocates believers in Jesus Christ not as merely a good man or even the most perfect man who has ever lived but believers in Jesus Christ as the Incarnate Son of God. The abandonment of this position appears invariably to weaken the intellectual fibre and lessen ability to deal with the great problems of human life and answer the urgent questions inevitably propounded to the thinkers of the world. Vision demands something more than mental training.

There is no substitute for close fellowship with the Risen Lord. He is the Great Teacher. Until men have sat at the feet of Him who "taught as never man taught" they will never experience the highest education. There is a vast difference between what is known as "higher education" and the "highest education". Many men who have not had the advantage of extensive scholastic training but who through



Dr. A. Z. Conrad

surrender and consecration have come under the dominant power of the Divine Spirit have proven themselves vastly superior, even in scholarship to those who have had the discipline which Colleges and Universities give, but who know nothing experimentally of the dynamic of the Holy Ghost.

Scholarship often mistakes acquaintance with facts for education. Real education means a mental training enabling one to think, to think accurately and to think through to the end of the road. Unfortunately, higher education is no guarantee of correct ethical judgment. One may be wonderfully equipped in his acquaintance with science and philosophy and yet be living experimentally upon a very low level of life. There is great danger in thinking that because one has what is known as a University training he is therefore qualified to teach ethics and religion. Religious Education has become a fad. It is being substituted for Christian Education. Christian Education is impossible without an experimental knowledge of the saving power of Jesus Christ, our Lord. The greatest caution must be exercised to-day in Churches and Bible Schools to avoid the introduction of false theories of religion and life. The leaders of Religious Education are many of them entirely without

that experience with God which we call Regeneration. Let Churches beware, how they invite young men or women to take charge of the children and youth. Many a Pastor has discovered that what he is trying to do in the pulpit is being very thoroughly undone by those who are teaching the children of the Bible School. We should attach the greatest importance to a thoroughly qualified leadership in Biblical instruction. But let us not endanger the spiritual welfare of our children by placing them under the care of men or women who depend wholly upon the training they have received in Educational Institutions. Undoubtedly it is true that many of our Sunday Schools are poorly equipped with teachers, but just remember that those that are most poorly equipped are those whose teachers have not been "born again." We are never in danger from too high a standard of scholarship, but we are greatly in danger from an unregenerate and an unsanctified scholarship. By all means, let us have a trained ministry, but let us insist first and foremost that that training be spiritual and definitely inspired. Acquaintance with the facts of the Bible is not acquaintance with the Bible. Acquaintance with the facts that Jesus lived and for three years engaged in public ministry and was then crucified is not an acquaintance with Christ necessarily. A scholarship which is overweighted on the intellectual side and poverty-stricken on its spiritual side is the very bane of the religious world to-day. Let us yield to no one in our admiration of real intellectual training but let us increasingly insist that the Spirit and mind of Christ shall have the greatest emphasis in all personal development. There is something almost inexplicable about the educative value of a willing acceptance of the Christian Gospel at its face value.

Why is it that so many children who go from Christian homes to our Colleges lose their faith in Christ and the Bible? Is it not because they come under the influence of a conceited, arrogant, assumptive, rationalistic intellectualism which is as devoid of spiritual truth as the Desert of Sahara is of roses. Broken-hearted parents all over America emphasize the importance of avoiding those Institutions that ridicule traditional morality and the great doctrines of the Faith. We may well rejoice that there are still Colleges which bear the mark of the Cross. Parents should be scrupulously careful under what influences they place their sons and daughters. The responsibility is a very serious one. Many who would never think of putting their children under harmful conditions physically do not hesitate to subject them to the very worst kind of intellectual and spiritual temptations. In the formative period of life it is particularly important that a wise direction be given to the thinking of youth. It is very easy to give life a downward incline, by placing boys and girls, young men and women under the teaching of those whose intelligence is not permeated with religion. The highest ideals are Christian ideals. The highest values are Christian values. The highest realities are Christian realities. What shall it profit a boy or a girl if he gain the whole world of what may be termed merely intellectual knowledge and lose his own soul?

Let us rejoice that there are so many right-thinking, high-thinking, strong-thinking, leaders and teachers in this country who have a reverence for holy things and whose acquaintance with Jesus Christ gives them authority to speak upon the sublime things of life. The highest scholarship does not sneer at things held in high reverence especially when those things have manifestly lifted the world to its very highest intellectual and moral levels. To be teachable and to be humble is indispensable to true scholarship.

RELIGION WITHOUT GOD

(Continued from page 4.)

a report recently about one of the latest methods that has been invented for destroying Christians — frequently when a Christian is found worshipping God secretly, he is compelled by officials to dig his own grave and is buried alive.

But Russia is finding that when she dethroned God, she also dethroned her home. No civilization can stand without home. When she dethroned God, she dethroned morality and marriage. Today we witness the harvest of immorality in that nation. It is reported that there are four million waifs running wild like animals, without father, mother or home. To provide and care for these waifs offers one of the government's most difficult problems.

When you break down the thought of God, you take the clamps and restrictions off of the human conscience. There is nothing that can cultivate the conscience except the knowledge that some day we will give an account to a just God for the deeds done in the body. Destroy the idea of God and you destroy the conscience. Destroy the conscience and you open the flood-gates of immorality. Open the flood-gates of immorality and you destroy the nation.

Pushing God Back

The atheist does not like to admit it but his atheism is really his religion. Atheism is a religion. When a man says he is an atheist, it is at once evident that he has a religious instinct which, unwittingly, he is trying to satisfy with a negation. Atheism is a "Religion Without God." One has to be very religious to take the trouble to deny it. I am thinking of the young man who said: "I am an atheist and I thank God for it."

If one can make himself believe that there is no God, he can justify himself for every sinful indulgence and gloat over the fact that he will never be brought into judgment for his sins. When the evolutionists succeed in putting God on a vacation for seventeen billion years, they have accomplished the same objective. One of the purposes of Humanism is to push God back into the millions of years past, or into a bank of fire-mist, where He cannot possibly get at us in this, the year 1930.

Careful scientists agree that there must be an infinite mind and infinite Creator back of all material things, but He is so far back that He must be ruled out of our thinking. This was the trick of the serpent in conversation with Eve, when he used the creative name Elohim for God, instead of the covenant name, Jehovah.

The scientist studies atoms and contemplates they are made of positive and nega-

tive charges of electricity called electrons and protons. Back of them there must be an infinite intelligence. He contemplates that electricity is an enigma. We know how to get electricity, but we do not know what it is. Back of it there must be an infinite intelligence. With his microscope he studies the processes of life, and since his microscope cannot make life visible to the natural eye, he concludes that back of it there must have been an infinite intelligence. He studies the cosmic ray and the x-ray, and since these are mysteries, he concludes that back of them there must be an infinite intelligence. He applies the same principle to force, motion, energy and the fact of law and order in the universe, and says

ship is that it is trying to discover God. I talked with a college professor recently who said if he could discover truth, he would believe. I told him that he would never discover truth. He said that if he could discover God, he would believe. I told him that he would never discover God. Scholars have a silly notion that somehow by more laboratory experimentation and scientific investigation they will eventually discover God. God is not discovered—He is revealed.

As the transcendent Supreme Being, in Whose nature there are embodied all the qualities of personality, God is removed from the natural processes of creation but manifests Himself through supernaturalism. God is NOT discovered through naturalism. He is revealed through supernaturalism.

Revealed In The Book

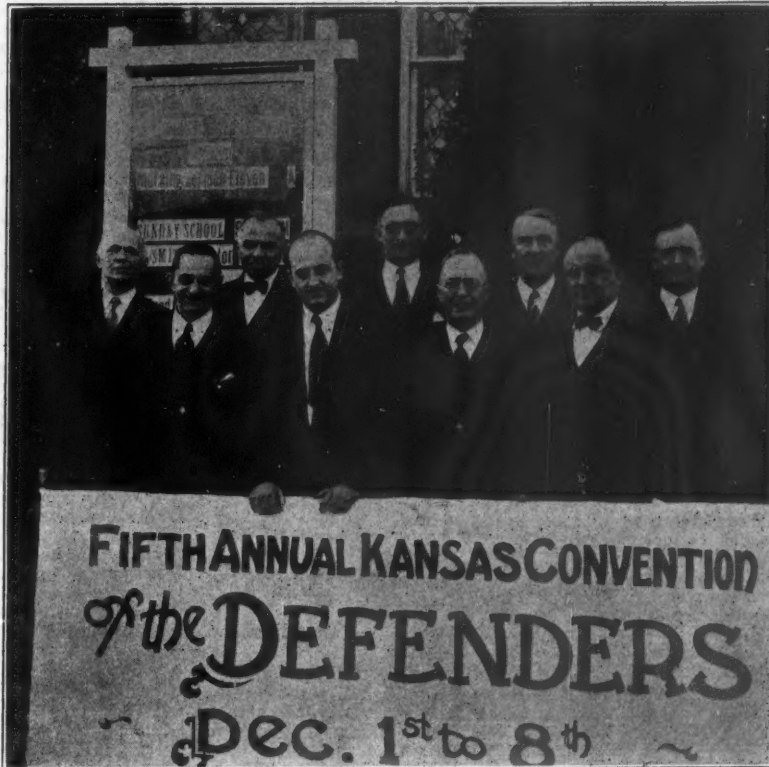
It has pleased Him to reveal Himself in a supernatural Book, which was written by holy men of old, whose brains were energized by supernatural power. There are a hundred reasons why we know that the Bible is a supernatural revelation. Its amazing unity speaks of its supernatural origin. Instead of being one Book, in reality it comprises sixty-six books. It required 1500 years to write the Bible and forty different authors co-operated in preparing it. It required 20 years to write Gibbons' History of Rome and 36 years to compile Webster's Dictionary. The Bible was written by men from all walks of life — kings, shepherds, statesmen, fishermen, politicians, scholars and warriors, yet every part of the Book is linked to every other part in one great rhythmic, harmonious whole, and one Spirit passes like a golden thread from Genesis to Revelation.

The scientific accuracy of the Book is evidence that it is a

message from the transcendent God. Scholars have ridiculed the Book and have made young people believe that modern scientific knowledge has proved much of it to be false. Such crass statements have no foundation in truth. There is not one fact in science that disproves a single statement of Scripture. In the city of Chicago there has been \$1,000 on deposit for several years, presided over by a group of honest men, which has been offered through the Associated Press, to be paid to any person that will submit scientific fact which disproves any statement in Scripture. Men who scoff at the Scriptures and do not hesitate to mislead our youth by shoddy references to Jonah and the Whale, Joshua's long day, the destruction of Sodom and Gomorrah, the creative statement of Genesis and other mooted passages of Scripture, should submit their scientific proof and collect the money.

God has revealed Himself in His supernatural Book.

He has also revealed Himself in His Son. More than 300 prophecies in the Old Testament (Turn to page 12.)



The speakers at the Convention in Sterling, Kansas, are as follows: Front row, from left to right, A. P. Gouthey, Gerald B. Winrod, Ross T. Campbell and Ralph Rader. Back row, Philip Sidersky, C. L. Eicher, George D. Blomgren, A. N. Smith and A. C. Douglas. For a report of the Convention see page 7.

back of these there must be an infinite intelligence.

The Transcendent God

The conclusion is, therefore, reached that God is in the processes, that God is unwrapping, unfolding and unraveling and manifesting Himself in the atom, electricity, life, energy, law and order. Thus they affect to put God in the process of nature. This is Pantheism. It is as old as oriental philosophies. China and India were teaching this kind of thing when Confucius was a baby. We find the same Pantheism today in Christian Science, but it is neither Christian nor scientific.

The Christian concept is that God is a Personality and, as such, He is removed from this mundane creation, as I am a personality removed from my child, who is also a personality. This planet could be snuffed out tonight and all the life there is on it could disappear, and yet nothing would be subtracted from the personality of God.

One of the blunders of modern scholar-

THE WINTER TIME OF THE SOUL

By, Rev. Keith L. Brooks
Editor, "The Bible Lovers' Digest"



Rev. Keith L. Brooks

There are times when the sorrow of bereavement leads even devout souls to cry out as did the Psalmist in the extremity of his affliction:

"Is His mercy clean gone forever? Doth His promise fail forever more?" (Psa. 77:8.)

For some, it is winter time of the soul. Their spirits are temporarily benumbed and they cannot find their way through to God.

The trees in winter seem to be dead, but the approach of Spring reveals the fact that life in all its beautiful effects is still there.

B. McCall Barbour says: "A closed and neglected Bible is not infrequently the cause of a comfortless heart."

Millions through the ages have discerned in the Book of books the one sure means of bringing to the downcast spirit the balm and blessing that it needs. Through it, the divine Spirit seems to whisper the words of abiding comfort direct from the heart of God.

In it, the heart of Deity is revealed through the life of our divine Saviour. He knows the valley of humiliation through which His creatures have to pass. The One who died for us on the Cross of Calvary, becomes the true Comrade of all who look to Him by faith, for He was Himself "a man of sorrows, acquainted with grief." There is no pain, no heartache, no loneliness that He has not tasted in its most intense form.

"Tis sweet to know—when we are tired, and pain
Lies on our hearts, and when we look in vain
For human comfort—that the heart divine
Still understands these cares of yours and mine.
There is no sorrow that He cannot share—
No cross, no burden for our hearts to bear
Without His help—no care of ours too small
To cast on Jesus: let us tell Him all—
Lay at His feet the story of our woes
And in His sympathy find sweet repose."

Going "Home"

How beautifully He clothes the truth concerning the home-coming of His children in the language of John 14:1-3. "In my Father's house are many abiding places." Our sainted loved ones are the house-mates of our Heavenly Father. There is the sweet familiarity of a happy home, close up to the Father, to Christ, to the dear ones "loved long since and lost a while."

Those who are forever at home in the great celestial mansion, have at last found the full satisfaction for which their whole life on earth was a quest. It is perfect rest and ecstasy to the entire spirit. "In His presence is fulness of joy; at His right hand there are pleasures forever more." (Psa. 16:11.)

Payson tells of his dream of being transported to heaven and of his surprise at finding himself so tranquil in the midst of his

joy. Inquiring the cause, he was told that when he was on earth, he resembled a bottle but partly filled with water which was agitated by the least motion—but now he was like the same bottle filled to the brim, which could not be disturbed.

Oh, to be satisfied! Where shall one find all that a pure heart craves? In the Master's presence, it shall be realized to the full.

"Forgive, blest shade, the tributary tear
That mourned thy exit from a world like this.
Forgive the wish that would have kept thee here
And stayed thy progress to the land of bliss."

Sorrow's Funeral

Death, to the Christian, is the funeral of all his sorrows. "To die is gain," said Paul. "To depart is to be with Christ, which is far better" (Phil. 1:21-23).

As the angel opened Peter's prison dungeon and released him from his shackles, so death, to the child of God, breaks the fetters of mortality, throws open the prison doors and leads the spirit out to gladsome day to await the great reunion on the resurrection morn.

Why should we be troubled at the face of that messenger who leads a dear one to the end of all his troubles and the beginning of perfect day? One has described this transition in the following lines:

"So I looked up to my God
And while I held my breath
I saw Him slowly nod,
And knew—as I had never known aught else,
With certainty sublime and passionate,
That through and through
With sheer, unutterable bliss,
I knew
There was no death but this
God's kiss
And then the waking to an everlasting love."

Shadow Land

Hundreds of dying believers, by their happy expressions and glory-lit countenances have left their testimonies to the fact that the "walk through the valley of the shadow," with Him, is a glorious experience. The same arm that was strong and faithful in supporting them through all life's journey, was about them as they slipped away. They feared no evil, for His rod and staff was their comfort (Psa. 23:4).

What a mighty argument we have here for the truth of Christianity! What an illustration of its sustaining power, to see that it holds one in the hour when he most needs support! It illuminates what otherwise would be to us of all places most dark. If the memory of such departures is precious to us, we cannot wonder that we read: "Precious in the sight of the Lord is the death of His saints" (Psa. 116:15).

Dr. Beecher truly said: "Dying, for the Christian, is a process as simple as the swinging of the door that lets one in from the wintry blast outside: to the warm, pleasant home inside. It is not hard to die. It is a thousand times harder to live. To live, is to be in March and November. To die in Christ, is to enter the land of eternal mid-summer."

Straight Ahead!

For those bereaved, there is but this word: "Let thine eyelids look straight before thee" (Prov. 4:25). There is work to be done; there are crosses to be won. There are now fewer hand to minister to others; fewer feet to run the Master's errands; fewer lips to speak His praises.

The trumpet call to duty is sounding. In a little while your place also will be empty. Every ache and pain, every wrinkle and gray hair, is God's reminder of the uncertain tenure of life. We are tenants at will and not by right.

"A little while for patient vigil-keeping
To face the stern, to wrestle with the strong.
A little while to sow the seed with weeping
Then bind the sheaves, and sing the harvest song."

CALLS DISCIPLES "TOUGH BUNCH"

Bishop Edgar Blake of the Methodist Episcopal Church has long been famous for his modernistic utterances. He represents a school of thought in the Methodist denomination which has utterly repudiated the great doctrines and principles upon which John Wesley built the church.

In speaking at a meeting of Methodist laymen in Decatur, Illinois, recently, Bishop Blake referred to the twelve disciples as a "tough bunch." "We call them saints," he said, "but when the disciples were called by Jesus, they were a tough bunch of Galilean fishermen. They were actuated by purely selfish motives. What is there in it for us? was their frank, out-spoken question.

"Material things of life were very real considerations to this bunch of fishermen, when they left their boats and nets. They had exchanged a certain livelihood for a chance at something better for themselves. They saw a chance to get on in the world with this new Messiah. They were a lot of unqualified human failures when Christ was crucified.

"Every last one of them forsook Christ when He was accused. Not one of them offered to bear His cross. One denied with an oath thrice repeated that he had ever known Jesus. James and John and their mother asked Jesus for a strictly private interview. Strictly private interviews have no place in Christ's teaching."

Bishop Blake declared that the disciples even quarreled and cursed among themselves on the way to Gethsemane. No doubt many of the laymen were surprised to hear their Bishop say, "I don't believe Peter, James or John could get into the Illinois Conference."

The above quotations are taken from a press report appearing in a Chicago newspaper. It may not be altogether fair to Bishop Blake. Let it be remembered that newspapers grab for the sensational element in any man's address and often overlook the more valuable and constructive phase of the message. This may be the case in the brief report given of Bishop Blake's address. However, this does not alter the fact that for some years this prominent churchman has made unfortunate blurs with reference to many of the most precious gospel truths. To say the least, this is reckless language for a Bishop to use.

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SAVED BY RADIO

A Personal Testimony

By, Russell McNamara

730 Carpenter Avenue, Oak Park, Ill.

Miracles

"Come now, and let us reason together, said the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

I praise God for such a wonderful promise as this, for He used it to draw me to Himself.

My testimony goes out with a prayer to God that He will make it a blessing to your souls and that you may find Jesus Christ as your personal Saviour, if you do not know Him.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

Many are saying that the day of miracles is over and others are asking the question, "What is a miracle?" I want to tell you what miraculous work of grace He has wrought through His Word.

We are living in an age when the greatest of all miracles is being performed right before our eyes. Men and women are passing every day from "Death unto Life" by the supernatural regeneration of the Holy Spirit. It is a miracle when God takes a cold, black, stony heart and transforms it into a heart of flesh and love. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Ezek. 36:26. Having had this marvelous miracle performed in my heart and having experienced Jesus Christ as my personal Saviour, I am in position to know that this conscious indwelling of the Holy Spirit is the greatest of all miracles. When God performs this miracle in a life, it will last through eternal ages.

Condemned for Murder

In order to make you realize what a mighty miracle of grace God has wrought, I must relate something of the sinful past from which He saved me. "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

When I was fifteen years of age, our home was broken up; my mother, having become an invalid through locomotor-ataxia, had to be confined in a hospital the rest of her life, and so I was thrown out in the world upon my own resources (that was in the year 1909).

I found employment as a taxicab driver; cabs were just out then and were very popular with the public, and so at that time there was plenty of money to be made with them. I was working nights, the saloons, gambling houses and red light districts were all wide open, and going full blast. I was right in the midst of it all, participating in everything the Devil had to offer. Satan simply had me, that was all, and I was enjoying it, or, at least, I thought I was. "Wherein in times past ye walked according to the prince of the power of the air, that spirit that now worketh in the children of disobedience." Eph. 2:2.

Sin kept multiplying and growing in me and when I became nineteen years of age, as the result of this sin, I was sent to the Arkansas penitentiary for involuntary manslaughter due to a drunken fight.

Pardoned

On November 4, 1913, I received a pardon signed by Governor W. Hays of Arkansas,

which set me free as far as the law was concerned. When I received my pardon and I went out of the old prison with a shout, down in my heart I knew I was not free; my heart condemned me. I was full of sin, just saturated with it. I knew I had broken God's law, but I did not know there was a remedy for it. That pardon did not lift the burden from my heart, and so the very first place I landed on reaching the city was a saloon, where I became half drunk trying to drown the sin out of my heart. But when I would wake up, my sin always would be before me.

Sin-Sick

Friends, I know what it is to suffer from sin, (Ps. 51:3), and to have my sin ever before me. I suffered the tortures of perdition, until the Lord saved me. Sin is a terrible thing; it is cold, it is black, it tortures; no joy, it is Hell, it is Death. "The wages of sin is death." Romans 6:23. Oh, the guilt and misery of it!

Finally, in 1916 I got married, thinking this would lift the burden of guilt and conviction from my heart. In the meantime, (Thank God), they cleaned Little Rock up of the gambling dens and houses of ill-fame, and Arkansas went dry. Then I went in the boot-legging business. It was not long until I had my wife right along with me in all my sin.

Well, somehow I got away from boot-legging and went to work again in the automobile business. I became shop foreman and we got along a little differently; that is, we waited until night-time before we started out on our parties. I will say that I have been married now fourteen years, and twelve of them were simply Hell. We were drunk about half the time.

We decided in 1926 that Little Rock was too small for us and we determined to come to Chicago. Praise God for Chicago! You may say all the mean things you want to about Chicago, with all of its sinfulness and crime, but there is a big Jesus here and He

(Turn to page 15.)

Blessed Calvary.

Christian B. Anson.

Lance B. Latham.

1. I look at the cross up - on Cal - va - ry, And oh, what a
2. I find at the cross bless - ed vic - to - ry, And grace for each
3. The cross is my hope for e - ter - ni - ty, No mer - it have

won - der di - vine,.... To think of the wealth it holds for me—The
step of my way..... The fount of God's love is flow - ing free, And
I of my own;.... The shed blood of Christ my on - ly plea—My

rich - es of heav - en are mine. Bless - ed Cal - va - ry! Precious
sweet - er it grows day by day.
trust is in Je - sus a - lone.

Cal - va - ry! 'Neath thy shad - ow I'll ev - er a - bide.... Bless - ed

Cal - va - ry! Precious Cal - va - ry! 'Twas there Je - sus suf - fered and died.

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RELIGION WITHOUT GOD

(Continued from page 9.)

Revealed In The Son

ment were fulfilled in the birth, life, death, resurrection and ascension of Jesus Christ. It has been remarked that if one such prophecy had been fulfilled, that that would be sufficient argument for the Deity of Christ.

Micah, for instance, named the town in which Jesus would be born and said: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Isaiah predicted that He would be born of a Virgin, and Luke, a physician, tells us that the prophecy came true. Zechariah announced the sum of money that His betrayer would receive for delivering Christ to His enemies, as thirty pieces of silver, the very amount which was paid Judas for his ignoble deed. It has been pointed out that David prophesied that the Redeemer would die on a cross several hundred years before the cross was even introduced as a system for putting people to death. David said that His hands and feet would be pierced and crucifixion is the only kind of execution that does this. David also predicted that Christ would resurrect from the dead.

The life that the Son of God lived was as miraculous as His Virgin Birth. A theologian can come as near explaining the Virgin Birth of Christ as the sociologist can come to explaining the Virgin life of Christ. His life was as great a miracle as His birth. He lived on this earth for more than thirty years and never committed one single sin. This fact alone would be sufficient proof that He is a supernatural revelation of God to our humanity.

A strong argument for the Virgin Birth of Christ is the fact that He communicates a virgin life to regenerate mortals. I know a man who spent thirty-four years in sin. He was a gunman and grew up in the underworld. In a Southern State he killed a man by stabbing him to death. Two years ago this month that man heard the gospel for the first time in his life and surrendered to Jesus Christ. An instant transformation took place. From the day he accepted Christ until this hour he has never smoked or tasted liquor. His life was instantly and completely transformed. In my judgment, the virgin life that came into that man's heart at the experience of the new birth is an unanswerable argument in defence of the Virgin Birth of the Christ who saved him.

We hear it said frequently that we have outgrown the Bible and that we need a new religion and a new church. Humanism has been born to meet this need. The question has arisen, "Who will found this new religion? Who will write this new Bible? Who will establish this new church?" The answer has been given that some great scholar, an intellectual giant, will give to the world, a new moral code which will take the place of our antique ideas of morality and marriage and that this code will become the Bible of the Twentieth Century. This scholar will bring the race into the consciousness of the fatherhood of God and the universal brotherhood of man. That sounds very good and if the gentleman can give us something better than we have, we should all accept it. Would it be asking too much, however, to suggest that we take the great scholar out to the outskirts of some city, when he arrives, and drive some nails through his hands and feet? When we are certain that he is about dead, have a soldier run a spear in his side, and then put him in a box and nail the lid of the box down tight. Then let the scholar knock the box

to splinters, roll the stone away, come out on the third day and write a Bible, and I will buy a copy. Let him establish a religion and I will become one of his disciples. Let him call his church "Humanism" or any other kind of "ism," and I will join it, but until some scholar does this I shall continue preaching the supernatural Christ.

Revealed In Salvation

God is also revealed in His supernatural salvation. The purest and highest form of evidence for the existence of God is to experience Deity in consciousness. I am taking into consideration the fact that many Bible teachers will not agree with this statement. Some will say that the supreme evidence of salvation is not experience but doctrine. If this be true, how could a blind, deaf and dumb man be saved? Such a man could not read the doctrinal statement, nor could he hear Christian doctrine expounded. Finality is not something that you read, it is something that you experience. It is not something that you hear, it is something that you know to the degree of absolute realization. Every Bible in the world could be destroyed and I would still know that I have contacted God.

As a matter of fact, there is not a perfect doctrinal statement in existence. There is a flaw in every creed that has ever been written. The matter of subscribing to a doctrine is not an infallible test of salvation. Even the Apostles' Creed is not flawless. Consider the fact that in all the creeds and statements of doctrine ever written, since the church began, there is not a single reference to divine love. The creeds of the church have overlooked this one great essential. They have ignored the fact that God is LOVE, and that to know God, the soul must live in divine love.

John says: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4:7 to 12. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him, Herein is our love made perfect: that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." 1 John 4: 16 to 21.

This fatal omission of divine love from the creeds and doctrinal statements of the church explains a lot of things. It explains how it is that Christian brethren, even in the ministry, can demonstrate such an ugly and bitter spirit toward one another.

In recent years the so-called fundamentalism has drafted a doctrinal statement to which a minority group says every loyal Christian must subscribe. There are nine points in the statement. First, the verbal inspiration of the scriptures. Second, the fact of the eternal Trinity. Third, the Virgin Birth of Christ. Fourth, the fact that man is a special creation. Fifth, the blood atonement. Sixth, the resurrection. Sev-

enth, the pre-millennial doctrine of the second coming of Christ. Eighth, the new birth. Ninth, hell for the sinner and Heaven for the saint.

This is very good as far as it goes, but the statement is imperfect, because it has no reference to the great underlying, motivating, dynamic of revealed religion—Divine Love.

Experiencing God

The highest achievement known to man is to experience God in consciousness. To be God-conscious is to be desired above everything else in the world. God is revealed in His supernatural salvation.

The story is told of two men in French Indo-China who, a few years ago, killed one of their fellowmen and as an abnormal expression of their vengeance, they cut the man's liver out, cooked, and ate it. They were thrown into prison. This occurred at a time when the gospel was first being carried to that nation. A missionary was put in the same prison for preaching. Both of these men accepted Christ in prison. The missionary organized one of the first churches that was established in French Indo-China in that very prison-house and the murderers, transformed by the regenerating power of the Holy Ghost, became elders in the church. Such a supernatural transaction is an evidence that God has revealed Himself in salvation.

The question then is, How can one experience God in consciousness? The experience comes not by good works, but by divine grace. Salvation is a gift. You cannot work for it, you cannot earn it. You have not anything you can give in exchange for it. Your culture, your morality, your character and your education will not produce it. If education were a means of grace one would have to have a college diploma in order to experience God. Few Christians really understand the process of divine grace.

In conversation with the university professor mentioned above, I asked him the question, "What is a Christian?" His answer was, "A Christian is one who lives a good life."

The answer is entirely wrong. One may live a good life and not be a Christian. The good life that a Christian lives is only the by-product of his experience with Christ.

(Turn to page 16.)

Warfare in Palestine

ISHMAEL'S SEED (THE ARABS)
against ISAAC'S SEED (THE JEWS)

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ROSEBERRY OF THE IVORY COAST

Rev. R. S. Roseberry, who is in charge of the work of the Christian and Missionary Alliance in French West Africa, is well-known to **The Defender Family**. Not until Mr. Winrod and Mr. Roseberry met in Old Orchard, Maine, in August of 1928, did the one know of the interest of the other in the **Harris Mass Movement in the Ivory Coast**. Mr. Winrod's attention had first been attracted by secular press reports, and Mr. Roseberry, having heard of the phenomenal out-pouring of the Spirit, while in Africa, had visited the coast in person.

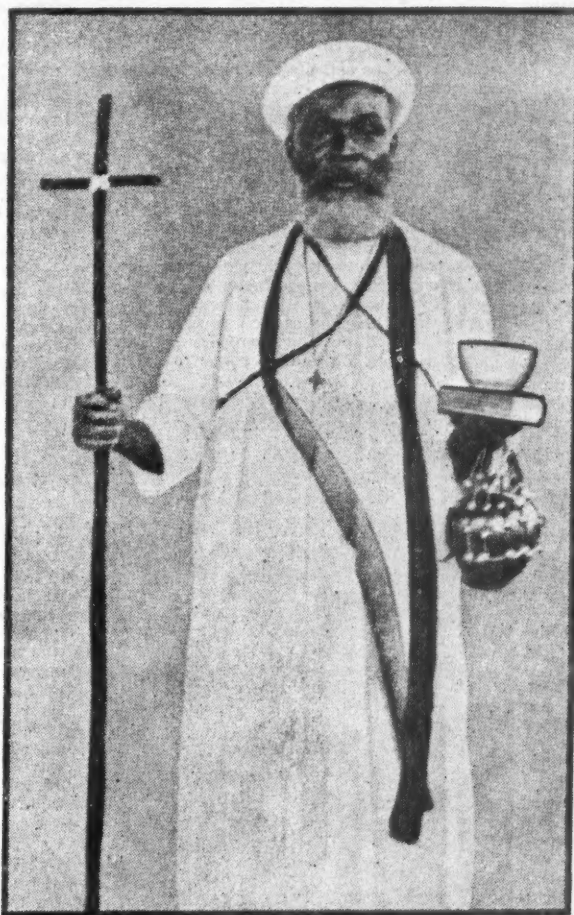
It is known now in missionary circles everywhere that a black man, by the name of William Wade Harris, one of the Grebo Tribes in Liberia, appeared suddenly in the Ivory Coast during the world war, dressed in a turban and white robes, carrying a small wooden cross, and proclaiming one message with noble unction: "Burn your fetiches, worship the one God, build churches, and some day the white missionaries will come."

Ten years elapsed before the promise of Harris came true. The Wesleyan Methodist Society of Great Britain heard of the thousands of converts which were made by the preaching of Harris, and that church buildings had been erected for the coming missionaries in about 200 native villages and cities. "Prophet" Harris was banished by the French Government to Liberia, after only a few months of preaching. No charges were made against him by government officials, but there was an objection to the assembling of such large audiences during the war period. Harris was next discovered living in a tiny hut at Cape Plamas, and he was penniless. He could have been a man of great wealth, for his converts tried to thrust gifts upon him, but he always refused to accept anything for his ministry.

It is now reported from authentic sources that "Prophet" Harris died recently in his humble home in Liberia.

In the conference at Old Orchard Mr. Winrod pledged his loyal support to Rev. Roseberry, if a plan could be worked out for crystallizing as many of the results from the Harris revival as possible. It was arranged that when Mr. Roseberry returned to French West Africa, he was to tour the Ivory Coast. At first it was thought best for Mr. Winrod to accompany Mr. Roseberry on the tour. Later, God made it clear that Mr. Roseberry should go alone and that he should receive all possible financial support from the home-land. The World Wide Christian Couriers have been most generous in their support of the undertaking. While Mr. Winrod appropriated \$1,000 from his missionary fund for the establishment of a mission station and Bible school in the city of Man in the Ivory Coast, The World Wide Christian Couriers assumed the bulk of the responsibility for purchasing an automobile for Rev. Roseberry.

The following report has just been received from Rev. Roseberry, telling of his visit to the Ivory Coast. Other reports and photographs will follow. Let **Defender** readers everywhere keep the needs of this work before God in prayer. Financial contributions should be addressed to Mr. Winrod and designated carefully for Ivory Coast work. Every dollar sent will be spent judiciously. Mr. Roseberry's first report is as follows:



WILLIAM WADE HARRIS

The above photograph appeared in these columns some months ago and it is being reprinted because of the recent death of "Prophet" Harris.

ROSEBERRY'S MESSAGE TO THE DEFENDER FAMILY

"For the present trip, we have had a five-ton wooden boat built, to serve as an auxiliary. This will enable us to take all the baggage of the new recruits going north, and still have ample room for all. For the benefit of our readers, we might describe our outfit, which we are using on the Niger

River as we journey toward the Ivory Coast. The motor boat, furnished by a friend in Toronto, was sent out knocked down, by the Valley Park, Missouri, Metal Boat Co. It is specially constructed for shallow rivers. The great difficulty in navigating the Niger is grass that fouls the propeller. This can be avoided by putting wire screening on the bottom of the channel. Being a flat bottom boat, it draws only about one foot of water, unless heavily loaded. This will be a great advantage when the river becomes low as it does in the dry season, and the sand banks appear everywhere. A well constructed roof has been put on this boat, that serves for a kitchen when the boat is traveling. The native cook sets up his kitchen on top. When he wants to take a nap, he ties himself on with a rope. Care must be taken, or some overhanging tree will brush all that is on the top into the water. On making a landing one evening, after dark, we were swept into a tree by the force of the current, and for a few moments it looked as though we would lose our supper as well as our cooking utensils. This is all part of the trip, and everyone laughs and keeps happy.

A few days before setting out on this trip, we had an application for a job by a native. "Where is your home?" we asked him. "The Ivory Coast," he replied. "What town in the Ivory Coast?" we asked again. "Man," he answered. We were interested by this time, for here was a man evidently sent to us, who was a native of the very country that we were about to explore. "What languages do you speak?" we asked. "Yakouba," he replied. He also speaks one other language of that territory, as well as Meninka and French. "What is your religion?" we further asked. That was a new question to him, and a little further explanation was necessary. He said that he was not a Mohammedan, although the teachers of that religion are making every effort to turn his people, and it will soon be hard work to turn them to the light. He was no Catholic, and no fetish worshiper. "What then?" we asked. "Oh, I am just seeking money—that is my religion." There are thousands of young men like this who have broken away from their old moorings, and are adrift. They become a prey to the evil influences of the large centers, and drift, going deeper and deeper into evil.

The language of Man is Yakouba, but due to the influence of the traders from the north, the people speak the great trade language Jula ("Dioula"—French spelling). This language is spoken over much of West Africa, and is the great medium of exchange. This is important information to us as we set out on the exploration of that territory for Christ and the Gospel. Here is a guide sent to us evidently by the Lord, who has traveled over much of that region. In doing any work among these people, one must make a contact before any work can be done. This young man will introduce us and act as an interpreter where we cannot make connections.

On this our second trip, we soon found that the river had fallen tremendously. We had not gone far before we were fast on (Turn to page 16.)

THE VIRGIN BIRTH

By, Dr. John M. MacInnis
Los Angeles, California

The story of the Virgin Birth has captivated the thought of the world. During the Christmas season its song has been ringing out in hundreds of languages throughout the whole earth. However interpreted by men of our day, there can be no question about its kindly and benevolent influence upon the life of the world. Everywhere men are more generous, thoughtful and kind because they have heard it and felt its spell. It is the story of God's search for man — His coming down to earth, opening Heaven, that its life might outflow, bringing good will and peace to all the sons of men.

It is a story of love and grace—the story of God bending down to men. Robert Browning called it "The Sublime Stoop of the Godhead." He came down from the glory and stooped to lift this world of men into a new life. Therefore it is a story of trailing clouds of mystery. It is the throbbing heart of the Christian fact and the heart always holds the mysteries of life. Out of God's Gift are the issues of life, but the human mind cannot penetrate its mystic shrine. We can see the rich flow of life welling up from its depths and feel its warmth and power but we cannot fathom these mystic depths. We see its flowing life as it warms and changes the world and makes it a safer and more attractive place for motherhood and childhood and more like the highest good we know. A thing that does this must have in it the life of God. The story says it has. It says that God actually came down to earth and poured His life into the life of humanity and found a perfect medium through which He could reveal Himself. He took upon Him the form and likeness of men. Christ was God manifesting Himself through the medium of a perfect human life.

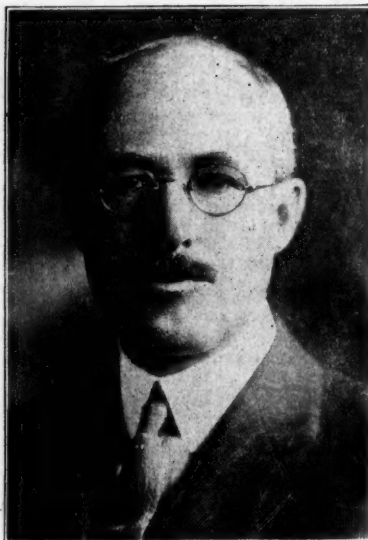
What is the mystery of this story of the ages? John tells the story in this way: "In the beginning was the Word and the Word was with God, and the Word was God — Who was born not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Word became flesh and dwelt among us—full of grace and truth." He was God and He became flesh, taking upon Himself the form of man. Following a very old text we are told that this mystic step was not taken through the will of the flesh nor the will of man, but by the will and act of God. God became in the form of flesh and "tabernacled" among us. He chose to move into a human tabernacle, and voluntarily submit Himself to its limitations. This is the miracle of the ages and it was at once the veiling and unveiling of God.

Paul also speaks of this mystery. He speaks of it on this wise: "Christ Jesus who existing in the form of God . . . emptied Himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, He humbled Himself." He was in the form of God. He emptied Himself. It was His act. He who was emptied took the form of a servant. He still continues Himself while He became in the likeness of man. He was in fashion as a man. He who was in the form of God was He who was in the likeness of man. He did not become somebody else. He changed the form of God for the form of man but He did not lose His identity in this mystic act. He did not cease to be Himself and become some other being. He was the Experiencer that continued the same personal-

ity in all the mystery of this sublime stoop of the Godhead.

This is not the story of man becoming God, but the story of God becoming the likeness of man. He did not cease to be God, but became in fashion as a man. Men saw Him in that likeness and fashion. They saw Him as one of ourselves. He was a man among men. He moved and lived as a man with a genuine human experience. Not a make believe experience, but an experience that was reality. He encountered the same handicaps and limitations as other men encounter. He had human choices as men are given choices. He was tempted in all points like as we are. He had His life to live in a perfectly human way and He met the challenges of the high way and the low way of life as men meet them.

He differs from all other men in this; He met all the testings and opportunities of life without sin. We sinned. "All we like sheep have gone astray." He never missed the mark. He always knew the way and chose to walk in it. He never failed nor transgressed the law of God as given either in God's word or God's world. He never had to retrace a single step nor to recall a



Dr. John M. MacInnis

single word and all His thoughts were true and altogether pure. His was a real human experience, but a life without sin. He never sinned. He was sinless.

Having said this as clearly and simply as it is possible for us to say it, we come back again to the fact that it behooved Him in all things to be made like unto His brethren and to be in "all points" tempted like as we are, that having been tempted "He is able to succor them that are tempted." Having taken the form of men He lived His life as others live their life and met its temptations as we have to meet its temptations. He succeeded. We fail. He was victorious — always victorious. We have missed the mark and have been defeated. This does not remove Him from humanity, but makes

Him unique, for He alone has lived up to the full measure of a human life.

His was a perfect human life — perfect but human. But it was God who lived that human life. The glory of the New Testament story is that in this perfection of humanity there is constantly flashing out a deeper consciousness and grace. God is in Christ. But God can manifest Himself in human form for man was made in His image and for the manifestation of His Maker's life. Christ knew He was God and He also knew that He chose to limit Himself for the time being to the experiences of a human life — not human sin and failures, but to a perfect human life. This two-fold consciousness is the mystery of that unique Personality.

We cannot understand it, but we are conscious of it as we read the sacred story and behold that mystic Personality. As we behold Him, our sense of the true fitness of things is not shocked when we hear Him saying, "I and the Father are one . . . He that hath seen me hath seen the Father . . . I am the resurrection and the life . . . Whosoever liveth and believeth on me shall never die. I am the way, the truth and the life." These sayings are the flashing out of the eternal consciousness. He is not mere man. John must be right. The Word was God — The Word became flesh. Paul must be right. Christ Jesus was in the form of God. He became in the likeness of men. In other words, He who is found and known in history belongs to eternity. How did He come into the focus light of history, a living part of it so that men could see and hear Him as the man Christ Jesus? The gateway into this life is birth. History knows no exceptions. But birth seems to mean the beginning of a new life. Did Jesus come in in that way?

The New Testament answers this question in a very simple and beautiful way. The story of the advent of Jesus into this life is one of the most delicately and beautifully told stories in all the literature of the world. The story seems to have come from the only people who could know it — Joseph and Mary. We, undoubtedly, have Joseph's story in the Gospel of Matthew. According to that story the birth of Christ was on this wise: When Mary, the mother of Jesus, had been betrothed to Joseph, before they came together she was found with child. Joseph was troubled and was determined to put her away secretly. At that point an angel appeared to him in a dream saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is not of the will of man nor the will of the flesh, but of the Holy Spirit." Joseph believed the angel and did as he was told.

In Luke we undoubtedly have Mary's story of how this came to pass. The angel Gabriel came to her in the city of Nazareth and told her that she was highly favored for the Lord was with her. She wondered what he meant. "The angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the Son of the most High." Right then and there Mary raised a question regarding the Virgin Birth. "How shall this be, seeing I know not a man?" She knew nothing of a birth excepting the birth that came by the will of man and the will of the flesh. She knew of the ordinary way — the natural way and she knew that was out of the question in the circumstances. She knew she was a Virgin. That is why she frankly took up the question with the angel. She wanted it settled before Joseph or anybody else could raise it.

The angel met her frank challenge and told her that "the power of the most High shall overshadow thee: Wherefore that

(Turn to page 15.)

THE VIRGIN BIRTH

(Continued from page 14.)

which is to be born shall be called holy, the Son of God." This was not the beginning of a new personality—it was God coming into the stream of time and starting a new race. It was God giving His Son that He might make propitiation for the sin of the world and lift it into the realm of the new creation. This is different from anything that happened in history before. Therefore it must be different in its beginning. If it were not, it would be a contradiction of what we know of science. John and Paul give us a picture of a unique life. In a consistent world it must have had a unique origin.

Matthew and Luke tell us of this miracle and it fits perfectly into the story of all the marks of sincerity and reality. We know no marks of sincerity and reality. We know no fact to contradict it. Why then doubt it?

You say, "So far as we know nobody else was born that way." That is true—perfectly true. But it is also true that we never had another Jesus in history. He is different in His life. He never sinned. He is different in His death. He rose again. He mastered life and conquered death. That is why the angels started the Christmas song. When He came they knew that things could never be the same again. No other story started such a song or brought such good will and hope. No other story opens the heavens and answers the cry of our hearts for life, understanding and sympathy.

It is the story of a new and living way to the heart of God—a way that brought God to us where we are. We could not climb the heavenly steps to touch Him there. He, therefore, stooped to reach us here. He did not send things for the first Christmas gift. He gave Himself—the Son of His bosom, and that is the meaning of the Virgin Birth. It brought God to us.

SAVED BY RADIO

(Continued from page 11.)

found us. "Where sin abounded, grace did much more abound." Romans 5:20.

Saved By Turning Radio Dial

For a year after we came, we did not miss anything that the city had to offer; we just literally lived in sin. One day I bought a radio for our apartment that we might listen to jazz music, for we were full of it. On Sunday, we used to see how much we could eat, drink and dance.

One day, in November 1927, my wife went to our radio to tune in on some jazz, but, praise God, she tuned in on Heaven. The Chicago Gospel Tabernacle, Radio Station, W. J. B. T., was broadcasting the Good News of Salvation, telling how Christ died to save sinners. My dear wife was convicted of her sins by the preaching and singing which she heard, and she saw her lost condition. She believed on Jesus Christ as her Saviour and received Him into her life. I saw my wife fall on her knees before the radio and cry out to God to save her, and she said, "Lord, save my husband too." I laughed at her and got my highball, my cigarette and newspaper, and withdrew to the corner of the room; but down in my heart I knew she was doing the right thing.

As the weeks passed, she did not get discouraged, nor did she lose faith in Jesus Christ, for right away she got a Bible and took this promise and stood on it and prayed over it: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Acts 16:31.

She held on to God and believed Him and He answered.

It was during the "Back Home Hour" over the radio from the Chicago Gospel Tabernacle, the Sunday before Christmas,

1927, that God, for Christ's sake, gave this lost sinner a pardon. That pardon was signed with the precious blood of Jesus Christ. "For whom the Son sets free is free indeed." John 8:36. I was happy when the Governor of Arkansas gave me a pardon from prison, but joy unspeakable was mine when Christ pardoned my sins.

The hand of God was on me that particular Sunday, for I went to the radio and had it all tuned with jazz music, when suddenly I moved the dial one little degree and found my Saviour and Eternal Life. God used Paul Rader and the radio as the instruments to speak to my heart. (God bless Paul Rader and his ministry.)

The Lord showed me my lost condition and that I needed a Saviour,—that He had died for me and my sins, and that there was forgiveness through His shed blood if I would come to Him. I knew I was a terrible sinner, and that I had broken His laws. Paul says in Romans 3:23 that we are all sinners. Praise God for His marvelous promise in Isaiah 1:18, "Though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool." The Lord backed up that promise with another precious promise, "Him that cometh unto me, I will in no wise cast out," John 6:37, and He finished with "As far as the east is from the west, so far hath He removed our transgressions from us." Ps. 103:12.

I Am Happy

When I saw that I could come to Jesus and accept His atoning blood for my sins and inherit Eternal Life by receiving Him into my heart, I just "let go and let God." I threw myself entirely on His mercy and cried out to Him to save me for Jesus' sake. Oh! I was glad for a way of escape! I was so loaded down with sin, I never will get through praising God for what He has done for me. I deserved eternal death, but I believed His Word with all my heart and that it was meant for me and it worked. I am one of the happiest men in the world for I am saved and I have the witness of His Spirit.

I want to thank God that He not only lifted the load from my heart and saved me, but He also cleaned me on the outside. Where I used to curse and use His Name in vain, He turned my words into praise for Him, and the money I used to spend on liquor and cigarettes now goes to His cause. He broke all the fetters that had me bound to bad and vicious habits. Praise God for such a Saviour,

"Who can take a poor, lost sinner
Lift him from the miry clay and
Set him free."

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Amazing Telephone Conversation
Between Rader
And Winrod

Marvelous things are being accomplished these days in the realm of electricity, radio and television. Among the more recent astounding achievements in these realms has been the arrangement for providing ocean liners with telephone service, through which passengers can talk to friends in the home-land. The Leviathan, the largest ocean monster in the world, was the first vessel to be equipped with this type of telephone service three weeks ago.

Mr. Rader sailed on the Leviathan from Europe to America, after completing his work in the Orient. He finished his missionary tour around the world in five months.

Mr. Winrod was in constant touch with Mr. Rader by cables and radiograms, but imagine the amazement of the thousands of friends worshipping in the Chicago Gospel Tabernacle on Sunday, December 22nd, when Mr. Winrod announced that he had a radiogram from Mr. Rader to the effect that he would like to speak with him by telephone from the Atlantic Ocean that evening. So it was announced during the day over the radio, from the Chicago Gospel Tabernacle, that at 9:45 Mr. Winrod would repeat a telephone conversation with Mr. Rader to the radio audience. It was estimated that there was a potential audience of no less than three million people listening in for the message.

At 9:45 Mr. Winrod was seated in the Tabernacle Studio and his telephone jingled. The operator said: "Hello, Mr. Winrod, this is Long Distance. We are ready with Mr. Rader on the Leviathan crossing the Atlantic Ocean. Are you ready to speak to him?" Mr. Winrod answered: "Yes, connect us." A conversation followed, at which time Mr. Winrod repeated many of Mr. Rader's remarks to the radio audience.

By a special connection, it was arranged for the conversation, involving the words of both Mr. Rader and Mr. Winrod, to be delivered by the loud speakers from the Tabernacle pulpit. An audience estimated at 4,000 persons sat breathlessly in the Tabernacle, as they listened to the words of Mr. Rader and Mr. Winrod, as the conversation rolled out of the loud speakers.

Telegrams, letters and newspaper reporters and photographers poured in. The Associated Press carried reports of this astounding feat the next day. Everybody said: "Well, what in the world will be done next?"

Mr. Rader's voice was sent by wireless from the Leviathan to New York and by telephone wire to Chicago. Mr. Winrod's voice was sent from Chicago to New York, and by wireless to the Leviathan.

"Day unto day uttereth speech, and night unto night sheweth knowledge."

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ROSEBERRY OF THE IVORY COAST

(Continued from page 13.)

a sand bar. The motor was able to pull us off with a little aid from the bamboos that we carried for that purpose. It is often necessary for everyone to get out and push, but this time we were able to pull through. Our progress was considerably delayed, however, and we did not arrive at our first stop until after dark. A strong wind set in that looked like a rain storm, so we decided to camp in the boat, and as soon as the wind permitted, let our boat drift with the current. Our river pilot said that he knew the course, and could steer it with the current. At about 2 A. M. we gave him the signal to go, and soon we were adrift. All went well until about 4 A. M. and then our boat was blown into the trees along the shore. It made it necessary for all hands to turn out and help to push off. We finally got the motor started, and got under way, a good while before sunrise. The first glow in the Eastern sky spoke to our hearts of the dawning of the better day when our dreams will all come true.

In the evening, we camped on a sand bank surrounded by water. A fishing village was nearby, and they soon came to us with dried fish which they offered for sale. We bought part of one for our boatmen, and then invited the callers to tell the people that we would like to speak to them of the things of God. They promised to tell them, and set off for the village. Our camp beds were soon strung out along the beach, mosquito nets were rigged up to keep off the swarms of bugs and mosquitoes that swarmed down upon us from the marshland nearby.

Before the party settled for the night, we had a glorious prayer meeting. Again the land was claimed for the Lord, and again our lives were laid at His feet to bring it to pass. We lay there wondering if our fishermen would return, so that we could give them a message. We had fallen into a light sleep, being tired with the journey, when we heard them call that they had come — ("Tibabou, an bara na") — "White man, we have come." We rolled out and were soon engaged in going over the message of salvation. Go slowly, or they will not grasp the truth that "Christ died for their redemption. After going ahead for a while, we stop to ask them to repeat the story. They begin — "Believe on the Lord Jesus Christ and you will be saved and beget children." We hold them to get away from the thought that bearing children is the main objective of life; but the great thing is salvation from sin. The next time they repeat the story they have it right. The simple mind of the African is wrapped up in getting wives and begetting children, and it requires quite a jolt to get him off that trail. The message was over and we again sought the shelter of our nets. We heard them repeating the message over and over as they paddled their canoe back to town.

The following morning, on awakening long before daylight, we found that we were pretty well saturated with the heavy dew that had fallen during the night. The river had receded still more, and we were pretty well anchored on dry land. By pushing and tugging, we were able to get away, leaving our camp fire burning on the shore.

The Governor's house on the hilltop at Bamako was soon in sight, and we began to think of the rapids near Bamako. These were negotiated safely and we were soon tied up to shore.

The party going north took the boat here, while we set off for the Ivory Coast by Auto. At first we thought that we would be able to shoot the rapids to Koulikoro. We made a trip to the rapids by auto, and we came to the conclusion that it was impossible as the water had gone down so low that the water was not only rapid, but the channel was broken by trees and bushes. The dry season bridge, built of cement, also had appeared, making it exceedingly dangerous.

It was decided to take the boat around the rapids by train.

We shall continue our story as we go along, giving our readers an account of all the interesting incidents of the journey.

WORLD EVENTS IN THE LIGHT OF PROPHECY

(Continued from page 5.)

to obliterate religion. Judgment is inevitable. God is still on His Throne.

Changes in Turkey

A hundred members of the Turkish Press for the expulsion from Turkey of all missionaries has been formed. Kemal Pasha backed by his Government does not endorse this movement in any official way. Their objective is the providing of education based on modern scientific principles. They are opposed to the old Islamic order, yet they are not Christian. Every individual in Turkey between the ages of sixteen and sixty is compelled to attend night school. Thus Turkey is rapidly becoming Westernized. Again the prophecies of the Word regarding the increase of knowledge are being verified.

Mussolini and the Pope

Mussolini and the Pope are in conflict. The situation is most delicate. It was supposed that the signed concord between the Government and the Papal State, settled the age-long controversy. Recently, however, Mussolini had to warn the Vatican that 9,000 sentinels were watching to see that the clergy did not act hostile to the Fascist State. This challenge was taken up by Pope Pius and answered in scathing tones. As a result the Italian Press indulged in strong attacks on the Pope and declared that 99 per cent of Italians would violently oppose the Holy Father if he dared to "abandon God and mix with men and temporal things." Thus we have an evidence already of the spirit which will exist according to Revelation seventeen when civil Babylon turns on religious Babylon.

RELIGION WITHOUT GOD

(Continued from page 12.)

Christianity is not "Do." Christianity is "Done." Every false religion gives you something to do. Christianity offers you something to accept that has already been done. God has taken the responsibility off of you. Isaiah said: "He hath laid on him the iniquities of us all." When Jesus said, "It is finished," He meant that the plan for redeeming lost humanity had been consummated. The whole Gospel is stated in a nut-shell in Ephesians 2:8-9: "For by grace ye are saved through faith, and that not of yourselves; it is the gift of God."

It is for you to relax, let go and let God. It is for you to rest your case and your sins upon omnipotence and accept God's grace for your deliverance through faith.

When the soul's case is really rested with God, nothing can pluck that one out of God's hands. Gipsy Smith tells of a man who was converted in one of his campaigns and later was overtaken with doubt. He questioned whether or not God had saved him. He doubted if God was willing to save him. In his distress he wrote to Gipsy Smith. Seated by his window, the evangelist looked out and saw a gentle snow falling. Nearby there was a big rugged mountain. Gipsy Smith imagined one of those fine, feathery snow-flakes falling through the air, saying, "O mighty mountain, are you secure? Is it safe for me to rest in thee? Are you certain that you can bear up my weight?" In his imagination, Gipsy Smith said that he heard the mighty mountain roar from its inward parts as it reached up with outstretched arms, and said: "Fall, little snow-flake. I am secure. Rest on me."

God says: "Feathery soul, blown about by adverse winds of sin and doubt, rest securely in me. My arms are outstretched. I am waiting to receive you."

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